THE

# RAGGED SCHOOL UNION Magazine.

JUNE, 1849.

## BRIEF ABSTRACT OF THE FIFTH ANNUAL REPORT OF THE RAGGED SCHOOL UNION—1849.

THE Committee concluded their last Annual Report with a fervent prayer, that God would raise up many kind friends during the ensuing year, and kindle in their hearts an earnest desire to help forward the great work of Ragged Schools.

In a spirit of humble thankfulness, they desire now to acknowledge that God has fully answered that prayer, and greatly increased the prosperity and influence of the Society.

In no former year have so many efforts been put forth by the Christian public, for improving the condition of the lower classes, and extending to them the benefits of religious and moral instruction; and in no previous year has the Ragged School Union met with so much encouragement and support.

The increase of funds during the year has been very striking. The subscriptions, which, in the former year, only amounted to £89, have now reached the sum of £338, while the donations have risen from £520 to £3,168.

The number of schools has considerably increased during the year; twenty new ones having been added to the list. This makes in all eighty-two. Of these, thirty are open daily, under paid teachers; above fifty are open several evenings each week; and nearly twenty have Industrial Classes, for teaching tailoring and shoemaking to boys, and sewing to girls.

The number of children partaking, more or less, of the benefits of these schools, might be stated at fifteen thousand; but the average of numbers in actual attendance cannot be safely estimated at more than eight thousand. This is adding the evening-scholars to the day-scholars, as they are in almost every case a distinct and different class, but does not include Sunday-scholars, who are many of them the same as those who attend the day or evening-schools. The number of these in attendance is 8,500.

The Committee have given special grants for fitting-up, furnishing, and other purposes, to twenty-six of these schools, amounting to £587.

Annual grants towards rent, teachers' salary, and other current expenses, have likewise been promised to thirty-three, amounting to £510.

They have also promised to pay half the expense that the Committee of any school may incur by improving the ventilation of the rooms; and assistance towards the purchase of school materials for needy schools.

Suitable reward-books are also supplied at a cheap rate. The sum of £50 has been expended in the purchase of Bibles, to be sold to the children at sixpence each.

The number of paid teachers is now 110; of voluntary teachers, 850.

The Committee cannot forget how much they owe to the exertions of their noble Chairman, in devising a plan for removing to a suitable British colony, at the public expense, the most deserving and destitute objects of our London Ragged Schools.

It was in consequence of his Lordship's motion in the Commons House of Parliament, last session, that the Government have, since October last, given to 150 Ragged School pupils an outfit and a free passage to South Australia.

These have all gone off in high spirits, greatly pleased at the change in their condition, and evidently sensible of the benefit thus conferred upon them, each giving promise of good conduct and industry for the time to come.

The Committee trust that the success of this experiment, and the economy of it, compared to prison discipline and convict transportation, will be so apparent, as to induce her Majesty's Government to repeat the boon in this and succeeding years.

In this hope, the Committee have in view the establishment of a Central Refuge, or Industrial School, where destitute boys and girls from the various Ragged Schools may, for a certain time previous to qualifying for emigration, be lodged, trained, and taught some useful trade; thus being made, in many respects, more fit for the duties of a colonial life, than those who have just gone out. With this view, a public meeting was held in June last, at the Guildhall, presided over by the Lord Mayor, when the sum of £350 was subscribed towards such an establishment; but the Committee have not yet succeeded in obtaining suitable premises, or a suitable site for a building. . . .

The Committee desire at all times to avoid, (by carelessly admitting improper objects,) injuring schools where payment is required: and they entreat all superintendents and teachers connected with them to be very careful in admitting only such children as Ragged Schools are intended to benefit.

Never be it forgotten that these Schools were instituted for that class who were debarred, by their debased and filthy condition, from all other means of instruction and improvement—for that class whom no existing school would or could admit within its walls—for that class who were sunk in such ignorance, wretchedness, and vice, as to render them unfit to mix with any other class of our juvenile population—for that class who are large enough to occupy all our efforts, without interfering with those who are already provided for.

This class will be found to consist, amongst others, of the following :—

Children of convicts who have been transported.

Children of convicts in our prisons at home.

Children of thieves not in custody.

Children of lowest mendicants and tramps.

Children of worthless, drunken parents—a large class.

Children of stepfathers or stepmothers; often driven, by neglect or cruelty, to shift for themselves.

Children of those who, though suitable objects for a workhouse, prefer leading a vagrant life; pilfering when they can; sometimes in employment, but oftener engaged in practices of a doubtful or criminal nature.

Children of parents who, though honest, are too poor to pay even one penny a week for a school, and who cannot clothe their children so as to gain admission to other schools.

Children who have lost parents, or are deserted by them, or have run away from their home, and live by begging and stealing.

Youths who, disliking the workhouse, have left it, and lead a vagrant life.

Youths who are at work during the day as ostler boys, labourers' assistants, and in other ways; or who go about selling articles in the streets, such as fish, fruit, and vegetables, and who cannot, therefore, attend a day-school even if free admission be offered.

Girls who are driven into the street by cruel and worthless parents, and live by begging, and selling water-cresses, oranges, or lucifer matches.

Children of Roman Catholics, who come in large numbers to the schools, and who do not object to read the Bible.

The Committee, ere concluding, desire to express their thanks for the continued and valuable assistance rendered by the agents of the London City Mission, in the formation of new schools, and in the visitation of parents and children, They regard the aid, thus received, as one of the collateral benefits conferred upon the poor of this vast metropolis by this excellent Society, whose labours first paved the way for Ragged Schools, and showed the necessity for their existence.

Being mostly engaged in conducting the affairs of Local Schools, or in teaching in them, and having many other claims upon them, the Committee deeply regret that they cannot devote more individual attention to the affairs of the Central Society. They feel there is a great work to be done, and few to do it. They, however, love work more than words, and prefer to act well rather than to speak much. They will, therefore, only add, that they believe that every child has a right to be taught those duties he is expected to fulfil, and the very destitution of these poor outcast children not only gives them a stronger claim upon their fellow-countrymen, but also renders questionable the right of society to punish those whom it permits to grow up in a state of ignorance of all laws, both human and Divine. Such ignorance, Ragged Schools seek to remove, and the Committee consider them well entitled to the favour of a Christian public, not only from the necessity there is for their existence, and the Scriptural character of their principles, but from the economy of their operations, and the gratifying results that are now shown to arise from them, in every place where they have been tried.

# PROCEEDINGS AT THE FIFTH ANNUAL MEETING OF THE RAGGED SCHOOL UNION,

## HELD IN EXETER HALL, ON TUESDAY EVENING, MAY 15, 1849.

LONG before six o'clock, the hour announced for the opening of the Meeting, the large Hall was crowded in every part, so that even standing room could not be obtained; and during the course of the evening it is calculated that upwards of a thousand persons were forced to leave the entrances, unable to obtain admission.

Among those present on the platform were:—The Duke of ARGYLL, the Marquis of WESTMINSTER, Lord DRUMLANRIG, Lord RADSTOCK, the Right Hon. FOX MAULE, M.P., CHARLES HINDLEY, Esq., M.P., JOHN LABOUCHERE, Esq., the Rev. JOHN WEIR, Rev. W. ROBINSON, Rev. W. W. CADMAN, Rev. JOHN BURNET, Rev. J. SHERMAN, Rev. Dr. LANG, H. POWNALL, Esq., D. W. WIRE, etc.

The Right Hon. Lord ASHLEY, M.P., having taken the Chair, pursuant to previous announcement, the Meeting commenced by singing three verses of the Hymn beginning—

"All hail the power of Jesus' name,"

after which Prayer was offered up by the Rev. W. W. CADMAN.

The NOBLE CHAIRMAN rose and said:—Ladies and Gentlemen,—We are assembled here this evening to celebrate the fifth Anniversary of the RAGGED SCHOOL UNION. You will see that we have enlarged our desires, and greatly increased our efforts; and we are met in this magnificent hall not only to ask, but to demand, the sympathies of the British empire, in the great work that we have undertaken. We retain, and we will retain, the epithet and title whereby we are known—"Ragged Schools"—because it marks the line of our duty, and the sphere of our operations. But we meet you, however humble the title, in this great assembly, because we maintain that this Institution is now about to take its just and proper footing—just and proper indeed, if that deserves the claim which is directed to all that is great and good in humanity and religion—amongst the best and the greatest religious societies of this vast metropolis. Now I am not going to anticipate the Report, or to enter upon those details which shall be reserved to other speakers; but I must call upon you in this moment of congratulation, to join with me in an humble expression of thankfulness to Almighty God, that he has been pleased to bless our efforts, to bring them to their present prominence, and to bestow upon us so large a measure of success. I call upon you to do that, because I summon you to consider the various difficulties that have stood in our path, the many and the great obstacles that we have surmounted. But yet, notwithstanding all that stood in our way, notwithstanding that we have not received support—nay, have received in many instances discountenance from those who should have been not only the last to dishearten, but the first to welcome us—despite of all that, consider the position in which, by the Almighty blessing, we now stand. Consider that, four years ago, we numbered our schools by tens, and our scholars by hundreds; now we have eighty-two schools, the great majority of which are in connection with this central Union; of these schools thirty are opened every day, and fifty in the evening; twenty industrial classes have been formed in them, and there have passed through them, and received more or less of instruction, no less than 15,000 of that most filthy, destitute, and hitherto despised, but, thank God, never again to be forgotten class. By the bye, another thought strikes me.

We have also, and I see it before me, a Magazine. We have pressed the literature of the country into our service; and I ask you if it can be employed in a nobler office than in urging the cause of the weak and the oppressed, and in being made subservient to all the great purposes of morality and religion? But are we to stop here? Are we to rest satisfied with what we have attained, and seek an inglorious repose, thinking that we have done enough because we have done so much; I say, God forbid!

"Think nothing gained, he cries, while aught remain."

If you had done nothing at all, you might perhaps use that argument, and say that all was hopeless; but the great measure of your success will turn to your condemnation, if you do not go greatly farther. What you have done is nothing to what you may do; it is nothing to what you ought to attempt. If you have been the means of bringing 10,000 children under your influence, remember that there remain at least some 20,000 more, just as ample material, just as ready to receive what you will offer, if you will but give them the opportunity of availing themselves of all the blessings that have been extended to their juvenile compatriots. Just consider what a class this is. Look at their physical condition. See the hundreds and thousands that perambulate your streets, not, perhaps, your great and glorious thoroughfares, but your back courts and alleys. Hunt them out and see them—squalid, miserable, and emaciated, beset by every physical evil, and so placed, in their social and domestic circumstances, as to be utterly incapable, of themselves, or even by means of their parents, should their parents be so disposed, to extricate themselves from their miserable condition. Why, look to their moral position, a necessary and inevitable consequence of their physical state. It is well to send out missions to the heathen; I greatly rejoice in it; I should be glad to know that there was not a heathen state under the sun in which there was not found a missionary from this great and Christian country. But, at the same time, I must maintain that they who are curious in heathen matters, and who give themselves up to research as to what is remarkable in the phenomena of the human mind, will see instances just as striking in the courts and alleys of this Christian city, as they will find in the depths of Pekin, or in the haunts of Timbuctoo. Therefore, I say your duty is clear. You have before you this great mass, on which to exercise your moral and religious energies. There is the mass, waiting for the efforts that you may bestow upon them; and be assured that it is a harvest which you may reap in abundance, and of which those who never directed their attention to this matter can form little or no conception. We have many other grounds of encouragement to proceed in this great work; not only are these children readily opened to moral influences—and we can quote as many instances of success as can be exhibited by any of the great school societies of this metropolis—but we have other encouragements in respect to the future career of these children, for to that we must look as well as to the temporary provision we make in giving them the first elements of secular and religious knowledge. If you will extract from these Ragged Schools all the benefit of which they are capable, you must take the child under your protection; you must enable it, helpless, ignorant, and beset by temptation and danger as it is, to fight the great battle of life. It is not sufficient that he pass through your school; you must see that the child is placed in some condition of honest employment; for depend upon it, under every arrangement and every system that man can propose, sin and suffering will prevail. Yet a large proportion of that crime that disfigures our annals is the result, not so much of wilful and premeditated vice, as it is of the inability to procure employment. Rely upon it,

it is particularly so in the case of these children. If these children, going from the Ragged Schools, could be placed in some course of honest industry, you would go very far indeed to restrain the amount of juvenile delinquency, and to make this country what it ought to be, not only in name but in fact, a praise in the earth. Well, now, see in how many instances we have been enabled to put out these children to honest employment; and see in how many instances they have been returned upon our hands as dishonest or incorrigible. The instances of the latter are most rare—so rare as not to be worth mentioning in a statement of this kind. But that provision is not what I look to, because in this country, where the competition for employment is so great, every time you succeed in obtaining a situation for one of these ragged children, you do, in effect, displace some other candidate for it. Therefore I think we must look to other climes and other systems, with a view of carrying off that population (Hear, hear;) some place where both parties are alike blessed. We have brought that to the test; we have tried the effect of transplanting some of these ragged children to the most fertile and happy of Her Majesty's colonies, and it has been productive of the best results. They have left a land that, on account of the multitude of its people, was wholly unable to give them honest employment, and they have gone to a land that is panting for their labour. Let me give you a practical proof of the good results of this. I shall read you letters that we have received from two of our young colonists, one of whom left this country in August last—the first fruits of the Ragged Schools—for Her Majesty's colony of South Australia. If all be, as by God's blessing they may be, like the boy whose letter I shall read, we shall indeed have reason to thank Almighty God, who has put the thought into our hearts, and has enabled us, by his blessing, to carry it to so glorious an execution. But I shall read you first a short letter addressed to myself, and it is so graphic and interesting that I cannot forbear to read it, although it is full of kind expressions towards my own person. But I am bound to tell you, that the money which enabled this little girl, along with others, to go to South Australia, was not mine, but the public money. It was your money—money drawn from the taxes; and is there a living soul here who will not say that a better way of employing the taxes could not be devised? (Applause.) I read his letter to show what a change these little creatures undergo from the filth of body, the profligacy of heart, the utter destitution of all spiritual things in which they have existed, and how humanized they become; how they enter into the great family of mankind, and how they exhibit all the virtues, all the feelings, all the gratitude, and all the truth, that may be found amongst the most cultivated and the most civilized of mankind. The letter was written on the 7th December, from the Depot at Deptford, the night before the writer sailed, when she knew that I could never see her again, and that there was no hope that she could ever receive at my hands even the smallest benefit or kindness; yet this is the outpouring of her grateful heart. She begins—"Dec. 7th, 1848.—My Lord, I feel I ought to thank you very much for your great kindness in enabling me to get a free passage to Australia; and that I hope, by the help of God, to do well. I pray that God may bless you." Now mark the next passage; it is the most pithy and interesting of all. "And I will write to you again as soon as I reach Adelaide." (Applause.) Now that last sentence is worth anything. Does it not prove the confidence that was in the little creature's heart, that the conductors of these Ragged Schools had a deep interest in their temporal and eternal welfare? Does it not show that there is a true and religious intimacy between

her and those who have befriended her? Ought we not to rejoice when we can read such a letter as this, written by a person whose lips, but a short time before, would have dealt in nothing but obscenity and blasphemy? This letter was written before sailing. The next letter I shall read to you was written after the writer had reached Brisbane, in South Australia. Let me tell you the history of this boy. He was the most remarkable specimen I ever saw of physical suffering and intellectual degradation. He was brought to the Refuge in Westminster, so pallid and lean, that I might have held him on my hand, covered with sores from head to foot, by ill treatment; so stupified, that for a long time we thought he would be wholly incapable of any intellectual culture whatever. His father had been long dead, and his mother, one of the most infamous of womankind, had turned him from the house, after the most grievous ill usage; so that he had been forced to sleep anywhere, under the arches of bridges, under porticos, or in the open street. So terrible was his condition, that he was brought to a City Missionary by the principal thief of the district, who said, that his bowels of compassion would not allow him to witness the sufferings and the utter destitution of this miserable boy. He had contributed to his support, and at last threw him upon us, and implored our co-operation. The boy was received under the care of the excellent, humane, and most judicious Master in Pye Street, Westminster. He was raised to a certain position of intellectual power, and to a very high position of moral power; for he gave the best indications, many times before quitting England, that he was a child to be trusted with any business of confidence, nay, with any amount of money. He went to Australia, and he writes this letter upon his arrival. And I want to direct your attention to this fact, to show the effect produced upon the boy's mind by religious culture. After he quitted this country, although, to the last moment his miserable mother endeavoured to prevent his improvement in social life, his first thought, upon reaching Brisbane, is to address his letter, not to me, or to the master, but to that abominable woman who, nevertheless, in his estimation, was still his mother. "Dear mother, I write these few lines to you, hoping to find you in good health, as it leaves me at present. (much laughter.) [That's a stereotyped exordium.] I have arrived with safety in the colony, after a long and wearisome voyage. I am in the depôt now, at Brisbane. I am engaged [within a very few days of his arrival, mark you] as a shepherd, and to be general useful, to go to a place called 'Wide Bay,' 120 miles further up in the Bush. The blacks are not very wild in these parts, (laughter,) but where they are out in the bush, where they are in great numbers, they are wild. They catch kangaroos, and eat them, (Laughter.) Parrots and cockatoos are very numerous here, and the natives will catch them for you, and give them to you, if you will give them a little bread or tobacco. [Now comes the important part.] I forgot to tell you how much wages I am to receive. It is £12 a year, and my rations and my washing. I am very happy, thank God. So no more at present from your affectionate son." Then he gives you a diagram of the barque "Artemisia," drawn by himself. Now contrast that boy's situation with what it would have been had he remained in this country. His wages immediately are £12 a year; he has his rations, and in South Australia the rations are these: every day he has as much meat, as much bread and flour, as much tea and sugar, as he can consume, and a very great deal more. Contrast his situation with that of hundreds and thousands who are here, and look on that situation as one to which others may be elevated, if you will but, in God's faith and fear, go forward in the furtherance of this great and

most blessed undertaking, (Applause.) Nay, more; I do indeed hope that this boy, after some years of honest toil, having earned—for such is the course of things in these colonies—an ample subsistence, shall return to this country, and, assuming the chair that I now hold, (applause,) tell you what Ragged Schools have done to raise the miserable from destitution and misery to the rank of honest, happy, and religious citizens, and fellows of mankind. Now I should like just to call your attention to an argument that is sometimes urged against these Ragged Schools, that we are one-sided in our philanthropy, and that we look only to this single class, to the utter exclusion of another class just immediately above them, and separated from pauperism only by a line of demarcation, barely a hair's breadth. It is said, that these honest people, who are struggling hard to keep themselves and their children from the poorhouse, should be as much the objects of our friendly co-operation as those who are tainted with crime, and encumbrances upon society. I answer, the very fact of their being able to keep themselves above pauperism is a proof that they do not require our help to the extent to which those do who are altogether without resources. I again observe, that our means are limited; there is but a certain field upon which we can operate. [His grace the Duke of Argyll was here seen making his way to the front of the platform, his appearance being the signal for the loud and unanimous plaudits of the assembly. His Lordship proceeded:—] I am delighted, ladies and gentlemen, at this interruption, for it is occasioned by the entrance of an excellent friend of mine and of yours, and of Ragged Schools, (Applause.) I was saying that there is but one field upon which we can conduct our operations. Our means are limited, and we must necessarily take that class which is the most in need of our friendly assistance. Moreover, I ask those who are conversant with the various conditions of society, whether the work in which we are engaged, although directly beneficial to the ragged children, is not indirectly, but most efficiently, beneficial to the class immediately above them? Is it not the fact, that all the temptations, and difficulties, and snares to which the children of that class are exposed, arise almost entirely from the existence of this vagrant class, poisoning the moral atmosphere, and holding out every temptation, plundering their property, causing confusion in society, and making it in certain districts almost perilous for respectable parents to allow their children of tender years to go from their doors without some superintending companion? I maintain, that by improving the basis of society, you greatly improve the whole superstructure, and it is on this account that I repudiate the argument that is used against these schools. I call upon you not to forget the class above them, but to wait until you have the means of directing your energies to their assistance. Now I ask you, what do you resolve to do, with these promises and hopes before you? What will be the resolutions that you will affirm this night? Will you go forward, or will you retreat? for bear in mind, stationary you cannot be, (Hear, hear.) If you go backward, what see you but increase of vice, of destitution, of difficulty, of insecurity, of danger? What see you but a repetition and multiplication, by fifty-fold, of all the mischiefs that you now have endeavoured to grapple with? If you go forward, what awaits you in such a work as this? Why, first you anticipate the gaoler and the hangman; you precede, as it were, the policeman and the magistrate. Nay, more; you make these Ragged Schools the centre of genial and humanizing influence wherever they are planted; and I do not scruple to say, that the existence of these institutions, aided by the frequent visitations—by the constant expression of sympathy — by the in-

creased intercourse of the poorer with the wealthier classes—mainly contributed in the past year to keep this metropolis in peace, while the whole world around us was in throes of convulsion. Further, you do provide a generation of good and useful citizens, capable of discharging their duty to this country, if they remain here, or to other and kindred countries if they go there. You convert poison into food—you turn dross into silver—you almost by a miraculous effort (for it is by the grace of God) convert water into wine. I do not say that by any efforts of yours you can exterminate from this country sin and suffering; they are the lot and portion of man so long as he continues in this lower world; but I do say, that you will no longer have that disgusting, fearful, and cankerous excess of suffering and vice, which has so long been the peril and the opprobrium of this Christian metropolis. I therefore again call upon you to arise to the discharge of this duty. Rise as if nothing had yet been done—as if everything were sure to be; for sure it is, as the promise of God is sure, that his word shall not return unto him void. Go forth, then, with redoubled energy, and at every step of your progress thank God from the very ground of your heart that he has enabled you in this generation to thrust your sickle into that harvest which now, by his blessing and mercy, is already white for the hands of the reaper. (Applause.)

The Duke of ARGYLL, in moving the adoption of the Report, said—I regret exceedingly that, from engagements elsewhere, I was unable to attend at the very commencement of this meeting; and I regret still more, that, from the same cause, I shall be unable to attend to its close. I have been exceedingly desirous of attending here, if it were but for a single moment, to express my own sense of the vast—I will call it the paramount importance, of the work which you are now called to aid. I fully agree with that passage of the Report which has just been read by your Secretary, that we want works more than words; and as I came here exceedingly unprepared to address this great meeting, I heard that declaration of the Secretary with great satisfaction. But there is another ground on which words are little required, which gives me much greater satisfaction still. This is one of those great works, (and there have been many such in the history of the world,) conceived, begun, and carried on, by a few earnest, faithful, and loving men, against great discouragements from those around them, and which has worked its way to an open acknowledgment from the Christian public; and to no one is that public more indebted for the position which this cause has now assumed, than to my noble friend who occupies the chair, (Applause.) Indeed, the surprise is not that the necessity and duty of this great work are not acknowledged—the surprise is, that it should not have been sooner discovered. I had the honour of presiding on this platform only a few days ago, in support of missions to the heathen world, (Hear.) I had occasion at that time to notice an objection to missions to the heathen, which you have all probably heard. It has been asked, Why should we send missionaries to the heathen, when we are surrounded by the heathen in our own land?" Alas! the facts upon which this objection is founded are but too true. I would only say, let every man who has withheld his sympathy from foreign missions, on this ground, now come forward and support Ragged Schools. If all such do come forward, we shall indeed have a glorious union, and overflowing funds. Well, then, if the duty is acknowledged, can any objection be entertained against the mode in which that duty is proposed to be fulfilled? It is certainly our duty to endeavour to reclaim those who, in a long career of crime, have perhaps been subjected to the punishments of society. But we know, alas! that the chances of the reclamation of the adult criminal are comparatively small; but we know, on the other hand, that if we take children, and train them up in the way in which they ought to go, we have every prospect and every hope, under the Divine blessing, of cutting at the root of one of the greatest evils which ever afflicted a Christian society. Can anyone doubt, if you do go to the children, and take them from the hot-beds of crime and

vice in which they are now nurtured, that you will succeed in materially improving the condition of the lowest classes of this country, and diminishing the crime which at present is the disgrace of our land? I remember also being present at a meeting, about this time last year, in Edinburgh, when a letter was produced, from the Governor of the City Gaol. And what did the letter say? The testimony of that officer (and surely no man's testimony is more entitled to be heard,) was, that since the Ragged Schools had been opened in Edinburgh, the proportion of juvenile crime had decreased fifty per cent. Nor is it difficult to understand how this process is effected. An eminent countryman of mine—and we all consider it a great honour to remember that he was our countryman—a name which I cannot mention even in an English assembly—nay, in an assembly in any part of the world, without expressions of admiration and respect—the late lamented and honoured Dr. Chalmers, used to say, in his own very peculiar but expressive phraseology, "It is wonderful what you can do when you get alongside of a human being." It is wonderful what you can do when you get alongside even those who are grown up; but it is still more wonderful what you can do, when you get alongside those who are young. Depraved and debased as they may be, they have human sympathies and human hearts, which you have only to touch, to find that their pulsation has not ceased. There is one ground upon which these Ragged Schools have been recommended, and which has been alluded to by my noble friend—I mean the safety of our own society, (Hear.) We have been passing through one of the greatest crises which has ever happened in the history of the world. Thank God, we have hitherto passed through it safely, and I trust we may pass through what remains of it safely too. Those who were on the continent of Europe during the convulsions of the past year, and those who are in the great cities of the continent at the present moment, will tell you that it is astonishing and mysterious where those creatures of misery and crime, that haunt the streets during every political revolution, can come from; they will tell you that they never saw such faces in quiet times, and that they know not whence they came. I have heard some say that such faces could not be produced in England; but I advise you not to believe this too readily. Those who have entered the haunts of vice in this vast metropolis, can tell you, that there are in them vast numbers of your fellow-beings who, if it should be the design of Providence to visit upon society the neglect and the sins of which it has been guilty, would be fit instruments for such a punishment. It is, therefore, not only your Christian duty, but your greatest wisdom, to enter those haunts of vice, with the Bible in your hands, (and I am rejoiced to find that the authorised version of the Scriptures is used by your Society,) and to teach the young especially the principles and truths of Christianity. I only ask you to think of what a work this is. You must all know that short poem—but one of the most beautiful in our language—in which the poet takes us into a village churchyard, and speculates on what might have been the fate of those who were buried there, if they had been placed in more favourable circumstances. You know how, in "Gray's Elegy," the poet speculates that, perhaps—

> "Here is laid some mute, inglorious Milton;
> Some Cromwell, guiltless of his country's blood."

I ask you, what is it that the poet here laments? He laments the great powers of intellect which are quenched and lost in the obscurities of poverty; but may I remind you that, although it is one of the most mysterious parts of our mission—mysterious even to the Christian, and inscrutable to all but the Christian—that vast multitudes of men go to the grave, with their powers unknown and capacities undeveloped; yet those powers and capacities will be developed in another world — there is nothing in the mere shades of poverty which should impede their way to heaven. Aye, but in the case of these children, you have to deplore something worse than this: it is not that their powers are undeveloped, that their sympathies and powers of love are never known, but it is that their powers are misdirected to the most grievous purposes of evil; they become the victims, as my noble friend has said, of the gaoler or the hangman, or they are sent as convicts to the most distant regions of the earth. It is from such a fate that you are called to rescue them;

and I trust that you will set your hand to this work with energy and zeal, and that, instead of the funds of this Union amounting to a few hundred or a few thousand pounds, they will go on, from year to year, increasing; so that at last it shall not be said that the funds raised for the missions to the heathen are twenty or thirty-fold more than those raised for the conversion of the heathens which are at home.

The Rt. Hon. Fox Maule, M.P., seconded the Resolution. He said—I am sure there cannot be in this large assembly a dissentient voice to the adoption of the names which you have just heard read. Assuming, therefore, that the Resolution meets with your entire concurrence, permit me to add a few words, (and I wish I could add more than a few,) to what has already been so eloquently set before you. If there were a hundred tongues, and all these tongues had to speak, this is a theme, connected with which men who look to the good of their country would never want a subject on which to speak, or a willing ear with which to listen. I do congratulate, with all my heart, the great body of the community of this country, upon the spectacle which we witness here to-night—upon this immense and noble meeting, thronged within, others demanding entrance from without, all met to sanction the work, the noblest in which man can be engaged, of raising his fellow-creatures from misery, from ignorance, from living death, to the knowledge of that great truth in which we all believe, to take his position in that society in which we all move, and to be converted from the bane of society, into one of its most useful and perhaps ornamental portions, (Hear, hear.) This duty, which is incumbent on all, combines the two great commandments of the law, duty to God, and duty to our neighbour. One duty to our neighbour has been portrayed by our Saviour, in the parable of the stranger who had fallen among thieves, and was found lying by the wayside by the good Samaritan. Who can be greater strangers, let me ask, than these little ones—neglected, forgotten, (I was going to say,) or at least, never scarcely known? They have not fallen among, but are born among thieves, (Hear.) And what so great a performance of neighbourly duty, as the delightful task of stretching forth the hand to rescue these little ones from this wretched condition? Education is a word which we find in the mouth of almost every one now-a-days; it is the fashion — I might almost say, the passion of the times; and I trust that every effort in that direction, be it in what class of society it may, may be blessed by Him who is the fountain of all knowledge. But the education to which we turn our attention now is not that which is accessible to the poor man, who can afford to pay the smallest sum for the education of his child—to the man who is too proud, even in his poverty, to have his child educated entirely in dependence upon the benevolence of others. Were it so, our schools would be full, and no difficulty whatever would exist in gaining to them as many as we chose to invite within their doors. But as Dr. Chalmers, to whom the noble Duke alluded, has said, those for whom we are interested must be exfoliated from among the class to which they belong; they must be invited to come within the walls; they must come from that poverty and abandonment in which they are found; they must be torn, if needs be, from the side of a parent who knows no other way of treating his child than to sink him lower here, and still lower hereafter; they must be brought in, and then, having once got hold of them, by the assistance of the public who have been awakened to the great necessity of this glorious work, we shall be enabled, as my noble friend eloquently said, to rob the gaol of its tenant, the hangman of his victim, and to raise those whom we have exfoliated from dirt and misery to stations of respectability and usefulness. But I would state the question upon, other though lower grounds. This is no place to speak of politics, but if there be a political economist present, I tell him that there is no subject so worthy of his consideration as that of the establishment of Ragged Schools, in a plain, naked, abstract political-economy view, (Hear, hear.) If there be one here, and I trow there are many such, who do not like to pay taxes, I ask him what tax is more severe upon us than the maintenance of convicts, criminal prosecutions, the tax for gaols, and all those other public exactments connected with the administration of public justice? Train up the infant or

the lower class in the way in which he should go, by that Bible which I rejoice to find is extensively used in these schools, and we are told that when he is old he will not depart from the knowledge which you have given to him. Teach him to remember his Creator in the days of his youth, and, if proper precautions be afterwards taken, he will go forth to other climes, where the British name is extended, and where British protection follows him, and become a useful and happy member of society, supporting himself, and commanding the respect of those around, independent of man, and relying upon God alone. Although this work has prospered so much, it still requires to be aided by every assistance which can be brought to it. It is a union of the Ragged Schools—(and I rejoice that that name is to be preserved)—of this great metropolis; but it commands the sympathies of Ragged Schools elsewhere. I rejoice to think that the good example of London is followed in Edinburgh, in Dundee, Aberdeen, and other places; and that that man whose name was first connected in Scotland with Ragged Schools—Mr. Sheriff Watson—has conferred upon my country that which you all seem to value so highly, and which I consider the greatest improvement which this improving age has brought about; the greatest blessing which God has given to man in these crowded cities, (Applause.) I will only now say, that the consummation of the wishes of my noble friend will be a reward to the most patriotic amongst us for any exertion which we can make; it will be a reward to the most benevolent amongst us, however far our benevolence may extend; to the richest amongst us, however much we may give; and above all it will be a recognition of the honour and glory of Almighty God, because it will show that that which has been freely given to us—an understanding opened by education, tuition, nurture, training, and care—the intelligence which we have received from the fond lips of mothers and fathers—the knowledge which we enjoy from these sources—we are ready by our exertions to bestow on those who are at the root of all evil in this country, and whom it is our duty to our God, to our neighbours, and our country, (and our Queen has set us the example) to raise from their present abject condition, and to place in that station in society which shall command respect, and which shall be a proof to all who come after us that there were men such as my noble friend, that there were bodies of men such as the present meeting, who turned their attention to the welfare and the prosperity of those who, without their aid, must be utterly forgotten and lost.

Charles Hindley, Esq., M.P., in supporting the Resolution, said, he wished to enter a little disclaimer against some remarks which had fallen from the previous speaker. He did not wish the Meeting to go away with the impression that the Ragged Schools were a great benefit to the country, and at the same time forget that the necessity for such schools was a great national disgrace, (Hear.) We were forcing the people to become ragged, and then calling upon the benevolent to relieve their raggedness. Undoubtedly Ragged Schools were a great blessing; and he quite agreed with the noble Chairman that their title ought never to be altered; the title was descriptive of the thing, and we could never do wrong by calling things by their right names, (Hear.) He believed if they had been called "Free Schools," or some other genteel name, they would never have awakened that sympathy which they then saw manifested. The speaker here exhibited to the Meeting some of the raw material of which cotton fabrics are manufactured, and also some rags used in the production of paper. Twenty years ago, he said, any man who dared to think that such rubbish could be made use of would have been thought insane, yet what beautiful fabrics were now produced from it! If men of the world could do this, surely Christian men might learn a lesson from them, and no longer disregard the poor, ragged, and wretched outcasts of the earth, but take them under their care, and make them useful members of society. The noble Chairman had mentioned instances of the result of training these children. He had instanced the case of a boy who had been educated in one of the Industrial Schools, and had since gone to Australia, where he was receiving £12 a year and his subsistence. But was that the end of the matter? No; let them go into these Ragged Schools, and see some of the young children who had been sunk in vice and misery, almost as irreclaimable as the object of the noble

Lord's sympathy; let time roll on, and eternity come; let them then fix their gaze upon some of the brightest robes in the paradise of heaven, and it would, possibly, be found that some of these destitute, ragged, miserable, vicious children, were amongst that happy number who had made their robes white in the blood of the Lamb, (Applause.) No Australia, no earthly paradise, could finish their argument; it was eternity alone that could show the result of Ragged Schools. A comparison had been made between foreign and home missions, and the noble Duke who addressed the meeting had said, that if those who refuse to give to foreign missions, because they were foreign, would give to Ragged Schools, a large collection would be made. Now he (Mr. Hindley) had found that a man was never willing to work at home, unless he was willing to work all over the world, (Hear.) The heart that confined itself to the street, or town, or country, in which the man lived, was too narrow a heart for him. He would labour for the whole world, though he would labour especially for that part of it in which he was born, and in which he lived.

The Resolution was then put to the Meeting, and unanimously adopted. A Collection was afterwards made, which amounted to £97.16s.1½d. The Secretary announced several subscriptions and donations of £5 and upwards, from gentlemen on the platform.

J. Labouchere, Esq., moved the next Resolution:—

"That there are in the Metropolis many thousands of poor Youths and Children, who, from the neglect, the poverty, the desertion, or the loss of parents, are entirely destitute of the means of Instruction, exposed to all the evils of ignorance, and to all the allurements of vice; and that Free Schools for this class, especially Evening and Industrial Schools, are well deserving the hearty support of all true friends to the poor."

He said, the fact that there were twenty thousand destitute children still unprovided for, was sufficient to establish what was stated at the commencement of the Resolution. The Christian public had reason to be deeply grateful for the success which had attended the great Evangelical Societies which had been formed for the extension of spiritual truth in foreign countries, not only as to the increase in their funds, but as to the result of their labours; and they had no less reason to rejoice that, notwithstanding such a large amount of money had been given for missionary labour abroad, there had been a great increase in the funds of all the great institutions of the country, having for their object the evangelization of our home population, (Hear.) When it was remembered that no less a sum than £65,000 had been raised during the past year in behalf of the Pastoral Aid Society, the London City Missionary Society, the Scripture Readers' Society, and the Ragged School Union, it would be evident, as the honourable gentleman who had preceded him had stated, that the fact of men's coming forward on behalf of missionary objects did not in any way diminish their zeal and liberality in behalf of what was of equal importance—the evangelization of the poorer classes in our own country, (Applause.) He indeed rejoiced that, while foreign countries had been scenes of discord, our own country had been spared. He trusted that that fact had not only rendered us more grateful to the Almighty for his mercies, but had awakened us to an increased sense of our responsibilities, to improve the talents entrusted to us for the promotion of the spiritual welfare of our home population. We could not adopt a more effectual mode of securing a continuance of those blessings which we had so long enjoyed, than by endeavouring to raise the Christian tone of society; and he was quite sure that education of a proper kind—education of the heart as well as of the head—was the surest support of social order, the surest ally of true vital Christianity, (Applause.) It was for this reason that he called upon the Meeting to come forward liberally and cordially on behalf of such institutions as Ragged Schools; let none say that they could not do something. A few days since he heard an anecdote of a clergyman, living in the neighbourhood of Birmingham, with a parish of thirty thousand inhabitants entrusted to him, coming one evening out of his Ragged School, when a servant girl came to him with half a sovereign—half of her annual contribution in support of Ragged Schools. She apologised for not bringing the whole of her subscription, as she received but £12 a year, and had other claims upon

her. "I cannot explain to you," she said, "the feelings with which I give it; it has been wrapped up in this little towel in the spirit of prayer, and has been watered with many a tear." He implored the meeting to apply the moral to their own consciences, and, as far as it was in their power, to "go and do likewise." He cordially supported Ragged Schools, because their object was to elevate that class who had so long pleaded for their ignorance and vice, "No man hath cared for my soul." No one could say that this class was incapable of receiving the truths of religion. It was true that those who had been accustomed to do evil could not, of their own natural inclination, turn to that which is good; but who would restrain the grace of God, and say that the same religion was not as applicable to the condition of any of these children as it was to that of every class above them? The object of Ragged Schools was to instruct these youths in the early period of life, and this was one guarantee for their success. A lady once told Archbishop Clarke that she did not intend to educate her children till they came to years of discretion. "Madam," said the Archbishop, "if you do not educate them, the devil will." He knew well that it was not a choice between something and nothing, but a choice between positive good and positive evil, between blessing and curse, between life and death. Unless we educated these children in the truths of religion, there were plenty of others who would educate them in that which would lead to the place where "their worm dieth not, and the fire is not quenched." Another reason for his supporting Ragged Schools was, that the Bible was made the basis of the children's education. How were they to resist the temptations around them, how could they resist the assaults of the myriads of publications of an infidel and immoral tendency, but by having the word of God written upon their hearts and memories? Another ground for supporting this institution was, that it was better to prevent than to punish crime; but he supported it for another reason: he looked upon it as a great Evangelical Alliance, (Applause.) Attached as he was to the Established Church, he envied not that man who would not rescue his fellow-creatures from temporal or spiritual degradation, because they did not adhere to the same form of doctrine as himself. Our Lord, in the parable of the good Samaritan, taught us a very different lesson. With regard to Ragged Schools, he felt that he could cordially unite, without any abandonment of his principles, with his dissenting brethren, in endeavouring to rescue a portion of society from the bondage of sin, and bring them into "the glorious liberty of the children of light." To the teachers he would say, Persevere; let them engage in the work in a spirit of prayer, in a spirit of faith, and in a spirit of love. They might have sacrifices to make, and shed many tears over the difficulties that met them in the way, but let them remember the words of the Psalmist, "He that goeth forth weeping, bearing precious seed, [and what seed more precious than the word of life?] shall, doubtless, come again rejoicing, bringing his sheaves with him." And what joy could be compared with theirs? It was not "the joy of the fool," which was as "the crackling of thorns;" not the joy of the ambitious man, who was seeking that which the cravings of his immortal nature would never give; not the joy of the rich man, who made riches his God; but the joy of one who had chosen the better part, which could never be taken away from him; who, when he stood before the great white throne, would be clothed with a wedding garment, and surrounded by the spiritual children whom God had given him; and in his ears would be sounded those blessed words of the Redeemer—"Well done thou good and faithful servant, enter thou into the joy of thy Lord."

EDWARD CORDEROY, Esq., seconded the Resolution. He said, Our mighty metropolis, my Lord, is a marvellous place. Seen under the aspect of her May meetings, under the guidance of her merchants, her philosophers, and her ministers, she presents a noble, enterprising, active, and religious character; but under the guidance of the police-constable, the City Missionary, and the Ragged School Teacher, we behold London behind the scenes, and London of a totally different character. London is a great piece of moral mosaic—all colours go to form her tesselated pavement, all characters go to make up her population, all kinds of influences are brought to bear on, or to form the population's character. There is probably

more of good and more of evil, and more of these fully developed, in London than in any other city in the world. The question for us to decide is, which of these influences shall prevail? It is no use to throw us back upon the maxim, "Truth is great, and will prevail." We all know that this is so ultimately, because the Author of truth has himself decreed it; but, as responsible beings, we have far more to do with the Divine commands than the Divine decrees. It is our duty to help forward the truth, to rescue the outcast, to gather in the wandering, to instruct the ignorant, to raise the wretched, and prove by our practical Christianity that we are disciples of Him who came to seek and to save that which was lost. My Lord, I admire antiquity; I admire an ancient nation, with its time-honoured history; I love the noble hills which stand in solemn silence on the same still spot, as when the retiring floods swept down the sides, and the rainbow of the covenant hallowed the scene; I love to think of the Pyramids of Egypt, which, as they throw their shadows across the plain, tell tales of three thousand years; but the age of mere poetry is fast passing away, and the tendency of the present times is eminently practical. I love one institution here because it unites the charms of novelty with unquestionable utility: I like the Ragged School, because it is the newest and one of the most vigorous developments of Christian philanthropy. This is an institution of our own times, more modern than railroads, more recent than the electric telegraph, and which we must transmit as one part of the patrimony of benevolent effort to our own children. I am aware that some people cannot afford to slake their thirst at the waters of any river, unless they know something about the fountain in which those waters first bubbled and sprang; and who therefore take us to a past generation for the origin of Ragged Schools. They take us to Portsmouth, and show us that honest cobbler, that incarnation of Christian charity, John Pounds, as the originator of Ragged Schools. From his imperishable fame I would not detract one iota; but, my Lord, like many other philosophers, he was unconscious of the power of the idea which he was working; others have caught up the idea, and practically applied it. My Lord, we must not forget that ignorance and crime are still associated. Look at the character of these poor creatures whom we seek to benefit; destitution and orphanage are marked upon their foreheads. In Aberdeen we learn, from the records of one school, that out of 69 boys, 36 had no father, 4 had no mother, and 4 had no parent at all; and of the remaining 25, the parents of many had deserted them. Who can wonder that a writer well acquainted with this class should say, "They have no understanding of hardship, and no conception of risk." Risk! what have they to lose? Hardship! when did they ever know comfort? With the door-step for his pillow, the railway arch sometimes for his bed, the thief for his companion, and the attractions of the gin-shop the greatest that he knows, who can wonder that the ragged boy of London becomes early an adept in crime, is an inmate of Newgate, and finally an exile to Norfolk Island? We call them "Arabs," and the title is significant; for of the father of the Arabs it was said, "His hand shall be against every man, and every man's hand against him." Thus we should be impelled by motives of self-defence to care for these sons of our population; we must form safe channels into which to turn this tide of humanity, or else it will overflow and flood our fruitful and peaceful fields, and render the whole land a morass. There is one consideration which we should bear in mind, that the population of our country, between the ages of 15 and 20, is only one tenth of the whole, and yet it is guilty of one fourth of the crime. We have seen how crime is to be diminished by the statistics which Aberdeen and other places afford. I am aware that some people think it unfair to prejudice the minds of people by educating them in our own particular opinions; but I do not hold with that free-thinking doctrine. I think I ought to teach a person that which I think to be right, and to instruct the juvenile population after the best models I can find. Coleridge was once conversing with a great elocutionist, who held this doctrine. He took him into his garden, and showed him a little spot covered with weeds. "Why is this?" asked the elocutionist. "Because," said Coleridge, "the ground has not come to its year of choice, and I thought it unfair to prejudice the soil in favour of roses and

strawberries," (Laughter and Applause.) The superior economy of Ragged Schools has been admirably demonstrated. Let us never forget that religion and virtue are far less expensive than ignorance and vice. You may feed and instruct a boy for about £4 per annum, but an incarcerated thief costs at least £12 per annum, (Hear.) I admire these Ragged Schools, because they endeavour to inculcate the principles of virtue and religion. I like them better when they are associated with Industrial Schools, because I believe that industry is one of the most successful opponents of vice. I rejoice in your triumphant success, because I hope it will lead our rulers to care for a class lower, if possible, than most of those who are brought into your schools. I trust, therefore, that these will be laid hold of, that they will be trained and taught industriously, virtuously, religiously; then, I believe, loyalty and love will run through our land, drunkenness and destitution will diminish, vice and irreligion will be lessened, and, as Robert Hall beautifully said, "Many a soul now encrusted with poverty and ignorance, shall be taken out of the mines of destitution and distress, polished under these glorious influences, and hereafter shall shine as a gem in the mediatorial diadem of a world's Redeemer."

The Rev. WILLIAM ARTHUR, of Paris, supported the Resolution. He said, there was no part of the Report that more touched and interested him than what he might call the pedigree of Ragged School children. They were described in the various circumstances of life from which they sprang—the children of convicts and thieves, of coiners, of mendicants, and tramps, and those who had the unhappiness to fall into the hands of cruel stepfathers or stepmothers, whose severity drove them into the streets. Out of this class the Ragged School Union had, by the blessing of God, been the means of gathering under its wing nearly ten thousand children, of which number 150 had been sent as emigrants to our colonies, with every prospect of pursuing an honourable and happy career through life. Considering the circumstances in which these children had been placed, could there be a doubt that any one of these 150 who had gone abroad would have been other than a thief or a vagabond? So that if nothing else had been accomplished by the Ragged School Union, there were now, by their labours, 150 less thieves and vagabonds in the streets of London than there otherwise would have been. He thought then that they might confidently look every man in the face, and claim his pecuniary assistance. Might not the banker sleep more soundly, and might we not all walk the streets more securely, knowing that there were 150 less thieves in London than formerly? Did not this diminution of actual crime lay us under personal obligations to assist the agency which had brought it about, and to seek to bring those who remained of that most lamentable class within the pale of Christianity and grace? It was most refreshing to find that, on such a platform and in such a Meeting, no kind of objection was raised against their enterprise on the ground of its being hopeless. It appeared to be ceded that the recovery of these hapless ones was not beyond hope; it was acknowledged that we were not putting our Christianity in danger by going with it into the very dregs of society. It was not the religion of heaven that feared to go down into the very sinks of London; self-righteousness might fear to come into contact with the worst vice, because her garments were made of an earthly fabric, and capable of being soiled; but the Christianity of heaven was clad in light, and the further she went amid darkness and pollution, the more would purity contrast with everything around her. Let it not be thought that we should keep at a distance from the miserable specimens of humanity, brought before us in speeches and in reports; the child who was growing riper and riper in vice as he approached manhood, was of the same nature as the nobleman at the West-end. Science had shown that the dark and filthy charcoal was precisely the same material as the rich and precious diamond; so was it with these two specimens of humanity; and it needed but the touch of the Creator's hands to transmute that dark and filthy specimen of our nature, into as rich and bright a gem as the world had ever seen. Some observations had been made as to the term "Ragged," as applied to these schools. The noble Chairman would pardon him, if he alluded to a circumstance that he could

never forget. At a meeting in Chelsea, at which his Lordship presided, a note was handed up from the body of the room to this effect, "You advocate the name Ragged Schools. If they be called Ragged Schools, What is Lord Ashley? The Ragged Lord." This in no way discomposed his Lordship, on whom the title seemed to sit remarkably well. He could not help being reminded of this the other day, when he saw in one of the great squares in London an escutcheon, with the inscription, "I shall rise again." Yes, he thought, the man would rise, but would his heraldry and title and lands rise? No. All splendour would be forgotten in that day; there would be no room for the pride of heraldry, or the pomp of power. But would these rags rise again —the rags taken from the backs of the poor children who had been educated in their schools, and some of whom were enjoying the benefits of civilized life? No, but these children would rise again, and far rather would he be surrounded by ten thousand of them, in that day, in their transformed character, than by anything else besides. Perhaps there was no episode recorded in history more interesting than that of Charles V., when he landed at Tunis. Ten thousand men and women who were slaves within the city, when they heard the approach of their deliverer, rose and broke their chains, and rushed towards the gate as the emperor was entering the town; and this mighty procession knelt down, hailed him as their deliverer, and prayed God to bless him. Ye ragged children of London, (concluded the speaker,) we see you kneeling here, and invoking upon the heads of your benefactors the blessing of the Eternal God! That blessing will come; and we shall labour yet more and more, until all the mass of our community be permeated by the life, and light, and love of the Son of God.

The Rev. J. W. REEVE proposed the next Resolution, as follows:—

"That this Society, having for its express object the formation and support of Free Evening and Industrial Schools, is entitled to take its stand among the most useful and benevolent Institutions of our land; and that it is the duty of all who profess and call themselves Christians, to unite in helping forward this great and good work, on the broad and unsectarian basis of the Ragged School Union."

He said, he had long considered education to be one of the most vital subjects that could occupy the mind of a responsible being; he looked upon it as one of the chief sources of blessing, especially when it was undertaken in the spirit which had been enunciated that evening, and upon the broad basis of the authorised version of the word of God. In education there were two elements most essential to success. The means made use of should be according to the mind and will of God; and they should be carried out most efficiently. Now there were classes of society, many degrees above the especial objects of their consideration, who were in as pitiable a state of destitution, with regard to a knowledge of the word of God, as these wretched outcasts themselves. Education should be carried on in a spirit of prayer and love, and not in a cold perfunctory way, which aimed only at the head and neglected the heart. He trusted that all would look at the subject in this light, remembering that education was not merely intended to train a man to discharge properly the duties of life, but to teach him how to die; unless they were prepared to act upon this principle, they would do mischief to society rather than benefit it. If we would exercise our responsibilities aright, we should endeavour to give these children the right impression rather than the wrong, and to teach them what they ought not merely to know but to love. The greatest blessing in the land, therefore, was a Scriptural school. Were these children the only thieves that society knew? Let our railroad speculations and our bubble schemes be the answer. Was it amongst people of low origin that adulterers and fornicators were to be found? Let the polished seducer that stepped into the drawing-room answer the question. Was it from the hearts of these children alone that blasphemies sprang? Let the infidel literature of the present day answer the question. Whence was it that these crimes were prevalent among ourselves? Because the intellect had been cultivated, and the affections forgotten. Until we were prepared to take this ground, we could not be consistent advocates of Ragged Schools. And this led him, without wishing to be dictatorial or arrogant, to

remind those who were engaged in Ragged School teaching, that the work must first be begun in their own hearts. He was thankful that the opportunity had been afforded him of saying thus much, and he hoped it would be received in the same kindly spirit in which it was meant. His reason for saying it was, that when that beautiful picture which had been drawn to them several times that night should be realized, they might all be at the right hand of God to witness and to share it. Now, by way of practically carrying on the work which they were met to support, he would recommend that every householder should make it a point of conscience to become practically acquainted with half-a-dozen of the most ragged families in his neighbourhood. This was nothing beyond their reach—if it was not beyond the reach of their inclination. They would be doing far more service to their country, and bring down a far greater blessing of God upon their own souls, if they would but practically and quietly think over what he had said, and endeavour to work it out, than they could by any other means. Let them not be disheartened by failure, and say, "I cannot do it." The word of God said they must do it. "Am I my brother's keeper?" was language peculiar to Cain and to the devil; but surely it should not be the language of those who had put their hands to such a Christian plough as this. There must be the practical reality of the thing, or all they might do and say would be mere mockery, (Hear, hear.) He prayed that the Spirit of the Lord might descend upon their institution, and that the reality of education—not its name merely—would be widely extended in the metropolis by the Ragged School Union.

The Rev. JAMES SHERMAN, in seconding the Resolution, said, there were three wonders to which he wished to direct the attention of the meeting. The first was, that in the nineteenth century, when science was making such rapid strides, when benevolent and religious institutions were so numerous, there should be 35,000 children in London, of the description already adverted to. The second wonder was, that the efforts of that, and similar institutions, should, in so short a time, have been made instrumental in producing so much good. After reading a letter, written by little girls in a Ragged School in Chelsea, to some children abroad, and accompanied by some articles of wearing apparel, etc., which they had worked for them, the speaker alluded to the first establishment of Ragged Schools in London. He said, the promoters of the schools had, at that time, even a worse class to deal with than they had now; the improvement that had taken place even in their dress was wonderful. When Mr. James, of Birmingham, went with him one Sunday evening, to visit a Ragged School, he acknowledged that he had never seen such a sight before. Going up to one boy, he asked him if he had a mother. The lad, directing his attention to his dress, said, with a most eloquent expression, "Look at me, sir; and see if you think I have." While Mr. James was delivering an address to the boys, this lad appeared much struck with his observations, and his attention was riveted to them. He clapped one knee after another, in token of approbation, exclaiming at the same time, "Go on, old boy!" But, besides the great reformation which had taken place amongst this class of children, there was another wonder, namely, that the public now began to appreciate the efforts of the promoters of Ragged Schools. The noble Chairman, when first he turned his attention to the subject, was spoken of as a man beside himself; but now the Queen and her Royal Consort came forward to patronise him. The noble Duke of Argyll, the Marquis of Westminster, Mr. Labouchere, Mr. Fox Maule, and others, were also found coming forward, and saying that this was one of the most glorious efforts ever made for the advancement of man's welfare. This showed that if a man would but go on in a right course, he was sure to triumph over all the difficulties that might beset his path. He was pleased with the last clause of the Resolution—"on the broad and unsectarian basis of the Ragged School Union." He was thankful that a nobleman of the position and tried worth of the noble Lord in the Chair, would venture to sustain a declaration like that. In these days, it did one's heart good to lay hold of the hand of a brother, who would stand upon that ground. In the midst of such a conflict of opinions as the present age witnessed, to have such a ground on

which all could stand alike, and seek the salvation of sinners, was one of the most glorious things the earth had seen, and which even the angels must delight to dwell on. For his own part, he would cling closer and closer to unsectarian ground; and the more that ground was disputed, the closer he would stand to it, and the longer would he hold by it. He was thankful that the noble Lord had stood to his colours, and that, without the assistance of those who had stood aloof from him instead of befriending him, he had stood his ground so nobly. Soon it would be seen that they had served their generation best, who, like his friend Mr. Hitchcock, Mr. Peto, Lord Ashley, and others, had cared for their fellow-creatures, and had devoted their time and their property in helping to bring about the salvation of the lost ones.

Henry Pownall, Esq., in proposing a vote of thanks to the noble Chairman, congratulated the meeting on the number which had attended it. If they saw that night a specimen of the feeling of the metropolis to raise the very lowest class of our juvenile population from their present condition, he hailed the cause with infinite satisfaction, and anticipated with joy that the magistrates' labours would be lessened by the exertions which were being made, and that not only in the tribunal of justice, but in the discharge of important duties in the prison. The more the public mind was imbued with the truth, that it was cheaper (to put it upon the lowest grounds) to raise the population in religion, virtue, and intelligence, than to allow them to grow up in vice and crime, the more would Ragged Schools be promoted, and the less would be the necessity for enlarging our prisons. When he stated that in the prisons of Clerkenwell and Westminster there were last year no less than 1,716 inmates below the age of sixteen, they must see the need for their exertions, and form some idea of the expense entailed upon the county in the support of so many criminals. He found that 8,000 children might be educated for about £3,000 a year, while in the prisons 500 children were not kept at a less cost than £10,000 a year. If, therefore, they wished to be benevolent, to be useful and economical, let them increase their Ragged Schools; and he trusted that they would not only have to rejoice at the immediate results of their own labours, but in the fact of their having given a stimulus to other and similar efforts. The speaker concluded by proposing the following resolution:—

"That the hearty Thanks of this Meeting are due to the noble Chairman, Lord Ashley, for his kindness in presiding this evening, and for his zealous efforts in favour of Ragged Schools on all occasions."

The Rev. Dr. Lang, of South Australia, seconded the Resolution. He said, that Ragged Schools had sprung up owing to the change which had taken place in society. Fifty years ago there was room enough in the country, and work enough, for every member of the community; but, to quote, for the third time, from his countryman and friend, Dr. Chalmers, "society has come to such a pass that no man can make his way through the crowd, without elbowing out his neighbour on each side of him." During the past week, the births in London had exceeded the deaths by six hundred, and a large proportion of the increase consisted of those for whom the institution of Ragged Schools was necessary, and who, without some provision being made for them, would become dangerous to the community. Now, there was room enough in Australia for all that could be spared from Great Britain and Ireland. He had calculated that that country might take off annually ten thousand of that very class whose interests they had been considering, and pay half the expense of transporting them thither. The resolution which he held in his hand well deserved the plaudits of a British assembly, (Hear.) The noble Chairman had raised a pillar to his own honour in this country, "above all Greek, above all Roman fame." The results of his labours, with those of his coadjutors, had shown what during the experience of his life he had ever found to be true—that in every work which had the glory of God and the welfare of man for its objects, discouragement and opposition in the outset were the best earnests of prosperity in the end.

The Resolution passed by acclamation.

After a brief acknowledgment from his Lordship, who implored the Meeting to redouble their efforts in the cause they had espoused, the doxology was sung, and the proceedings terminated.

## THE COLLECTION.

We subjoin the following Analysis of the Collection at the Meeting, as compared with that of 1848, which may not only be interesting to some of our readers, but suggestive of a few practical reflections:—

| *May 16th*, 1848. | £. | s. | d. |
|---|---|---|---|
| COPPER— | | | |
| 472 halfpence and farthings | 0 | 19 | 8 |
| 378 pence | 1 | 11 | 6 |
| SILVER— | | | |
| 12 threepenny pieces | 0 | 3 | 0 |
| 324 fourpenny pieces | 5 | 8 | 0 |
| 749 sixpences | 18 | 14 | 6 |
| 534 shillings | 26 | 14 | 0 |
| 92 crowns and half-crowns | 11 | 10 | 0 |
| GOLD— | | | |
| 9 half-sovereigns | 4 | 10 | 0 |
| 7 sovereigns | 7 | 0 | 0 |
| Total for 1848 | £76 | 10 | 8 |

| *May 15th*, 1849. | £. | s. | d. |
|---|---|---|---|
| COPPER— | | | |
| 470 halfpence and farthings | 0 | 18 | 11½ |
| 345 pence | 1 | 8 | 9 |
| SILVER— | | | |
| 49 threepenny pieces | 0 | 12 | 3 |
| 413 fourpenny pieces | 6 | 17 | 8 |
| 933 sixpences | 23 | 6 | 6 |
| 717 shillings | 35 | 17 | 0 |
| 111 crowns and half-crowns | 14 | 5 | 0 |
| GOLD— | | | |
| 13 half-sovereigns | 6 | 10 | 0 |
| 8 sovereigns | 8 | 0 | 0 |
| Total for 1849 | £97 | 16 | 1½ |

Supposing that at last Meeting not more than one coin was contributed by each person, the whole number of contributors would be 3,058; and supposing, from the excessively crowded state of the Hall, that it contained from 4,000 to 5,000 persons, it then follows that a very large number of those present, have not yet learned to manifest their sympathy *in a practical manner* for the poor ragged children. There is no doubt that many of the coins above enumerated were from the hard-wrought earnings of the Ragged School Teachers, who have doubtless, throughout the year, given much of their time and *substance* for the support of schools in their own neighbourhoods.

---

### DUNDEE INDUSTRIAL SCHOOLS.

These Schools have been in successful operation for upwards of two years, and are conducted upon the same system as those in Aberdeen and Edinburgh. About eighty boys and sixty girls are trained, fed, and in most cases, supplied with clothing. The benefits resulting from these efforts have been such as to meet every reasonable expectation. The expectations of some people, however, are beyond reason, and to such we would recommend an attentive perusal of the following statement, which appears in the Second Annual Report:—"Complaints have been made that many juvenile beggars are yet on the streets, and that the establishment of the schools has failed to root out this great evil. It should be widely known that a considerable number of these vagrants have been refused admission into the institution, because their parents are perfectly able to maintain them, and are therefore most unworthy objects for private charity. If thoughtless persons *will* give indiscriminate alms, and thus raise up, and foster, a new race of beggars, they should blame themselves, not the Industrial Schools' Society. The remedy is in their own hands. No public institution can provide against parental roguery, encouragement by public want of consideration." From a letter we lately received from the Secretary, we find that four girls belonging to the schools sailed for Australia, in the "Mary Bannatyne," on the 22nd March. Five boys have been bound as out-door apprentices. They return daily to the school for food and lodging, with which the Committee have resolved to supply them, until by their own earnings they are enabled to support themselves. We are sorry to find that there is a balance due to the Treasurer of £57. When will the wealthy inhabitants of Dundee realize fully the claims of this institution? They ought to feel that the balance is more against them than against the Committee of the schools.